AND

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## CORRESPONDENCES.

[*In continuation from page* 484.]

**Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you.** *Matt.* vi. 33.

It ought not again to be passed over in silence, that JESUS CHRIST speaks of the Patriarchs *Abraham*, *Isaac*, and *Jacob*, in their *representative* characters, as *figures* of Himself, where He describes the blessedness of his kingdom, by *sitting down** with those pious fathers of the Jewish people; and in another place, by *lying in the bosom* of one of them, as Lazarus is described in the parable, where it is written, that when he died, "*He was carried by the angels into Abraham's bosom:*"† For where could be the blessedness which the Saviour intended to express, if by Abraham, Isaac, and Jacob, nothing more had been meant than the society and friendship of those three men? The bliss of the heavenly kingdom is assuredly a heavenly and spiritual bliss, derived from the love of the DIVINE SOVEREIGN, and from mutual love; and consequently it would never have been figured and expressed by the association of mere human beings, unless they had been intended to *represent* that

* Matt. viii. 11. † Luke xvi. 22, 23.

BEST OF BEINGS, the CREATOR and REDEEMER of the universe, whose Divine mercy, and love, and wisdom, is alone the source of a solid and satisfactory joy to His penitent children. To the same purpose, it is plain from the concurrent testimony of the sacred Scriptures, that David was intended to *represent* JESUS CHRIST, since numberless things are spoken of that king of Israel, throughout the Sacred Records, and especially in the book of Psalms, which cannot be supposed in any sense to apply to him, unless the application be made to his *figurative* and *representative* character. And let any one read with due attention the blessing with which Jacob blessed his sons, as it is recorded in the 49th chapter of Genesis, and also the blessings pronounced by Moses on the twelve tribes, as recorded in the 33d chapter of Deuteronomy, and then say, whether he conceives it possible that those blessings could be applied, in any satisfactory sense and meaning whatsoever, to the sons of Jacob, and the twelve tribes, only so far as they were *representative*, both generally and individually, of those *spiritual* and eternal principles from JESUS CHRIST, which constitute at once His WORD, His kingdom, and His church. Let him read also the beginning of the 114th Psalm, where it is written, "*When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion,*" and then say, what is to be understood by Judah being the sanctuary, and Israel the dominion of Israel and the house of Jacob, unless something more be meant by Judah and Israel, than the mere tribes so denominated?

Was any further evidence necessary in confirmation of the position here intended to be established, it might be sought for, and successfully, in the writings of St. Paul, who declares expressly concerning some historical facts recorded in the book of Genesis, that they are *an allegory*,* in other words, that they involve an *internal* sense and meaning distinct from the *letter;* and who instructs us also, that the events which attended the journeyings of the children of Israel in the wilderness, are to be regarded as *types*,† for so the original term *tupoi*, which we render *ensamples*, ought to have been expressed. The same Apostle again, in his Epistles to the Hebrews, manifestly considers the whole of the Jewish rituals in the same instructive point of view, as must be plain to every reader, who will be at the pains to pursue the edifying and interesting chain of reasoning which distinguishes that Epis-

* Gal. iv. 24. † 1 Cor. x. 6.

tle. And it is well known, that, directed by such an example, and supported by such authority, the primitive fathers of the Christian Church, who were most celebrated for their piety and learning, cherished the same spiritual ideas of the contents of the sacred Scriptures, as may be seen more especially in the writings of Jerome, Ambrose, Arnobius, Cassiodore, Hilary, Prosper, Chrysostom, Theodoret, and Tertullian. Thus, as the Right Rev. Author above quoted, expresses it, "*They are unexceptionable witnesses to us of this matter of fact, that such a spiritual method of expounding the Scriptures did universally prevail in the Church from the beginning.*" And although some of them might possibly fall into extravagancies in their mode of interpretation, and might lament, as one of them (Jerome) is reported to have done, that *in the fervors of a youthful fancy they had spiritualized what they had not understood*, yet this is no argument against the truth of the thing itself; it is only a proof, amongst many others, that the best of men, through a blind and misguided zeal, may occasionally be mistaken; and is therefore a reason, not why we should cease to look for a *spiritual* interpretation of the Sacred Records, but only why we should seek and pray more earnestly for a pure light, and sure guidance, to direct us in our interpretations.

It must indeed be acknowledged, that, according to the above views of the subject, there is a difficulty in conceiving, at first sight, how historical occurrences, consistently with human freedom, could have been so directed and over-ruled by the ALMIGHTY, as to be made subservient to the purposes of bearing testimony to higher things, by pointing to the GREAT REDEEMER and His kingdom, and thus, in their *significative* and *figurative* character, manifesting and expressing the *spiritual* things of that kingdom. But this difficulty vanishes at once, if it be considered what and whose that wisdom was, which was concerned in such contrivance and direction. For, as the pious and Right Rev. Commentator on the Psalms excellently observes on this occasion, "*The great Disposer of events, known unto whom are all His works from the beginning to the end of time, was able to effect this; and the Scripture allegories are therefore equally true in the letter, and in the spirit of them.*"* It must, therefore, be for ever lamented by every lover of piety and learning, that a writer, whose talents and erudition have both commanded and secured the respect of the Christian world, should be betrayed into the unguarded assertion, that in

* See Preface to the Psalms, p. 37.

respect to the Mosaic history, *the whole must be allegorical or the whole literal :** For why might not the whole be at once both ? In other words, where could be the difficulty for an infinite wisdom, so to plan, and so to record historical facts, that they may be true both in their *literal* and in their *significative* sense, and thus, whilst they are real events, which really happened amongst men, may point to, and serve to record the unsearchable wisdom, and unutterable mercy, of the GREAT CREATOR and REDEEMER, in the divine and spiritiual administration of His Church and kingdom ?

*(To be continued.)*

## DICTIONARY OF CORRESPONDENCES.

*(Continued from page* 487.*)*

*AHASUERUS*, father of Darius the Mede. The kings of Media and Persia signify those in the church who are in faith derived from charity; while the kings of Græcia denote those who are in faith separate from charity.

*AHAZ*, king of Judah, denotes idolatrous worship, destructive of the celestial church.

*AHAZIAH*, son of Ahab, and king of Israel, represents idolatrous worship destructive of the *spiritual* church.

*AHIEZER*, a prince of the tribe of Dan, (Num. 1. 12.) signifies a primary truth derived from charity in the first state of regeneration. Dan is the first state of one about to be regenerated, but the ultimate or last of him who is regenerated.

*AHIHUD*, the prince of the tribe of Asher, (Num. xxxiv. 27.) denotes the perception of blessedness in the *internal*, and its correspondent delight of the affections of good and truth in the *external*.

*AHIJAH*, as a prophet, (1 Kings, Chap. xi. 39, Chap. xii. Chap. xiv. 2, 4, 6. Chap. xv. 27.) represents the divine truth of the WORD.

*AHIKAM*, (Jer. xxvi. 24.) the small remains of truth in the vastated church, previous to its absolute and total destruction. *Ahikam* prevented the people from putting the prophet Jeremiah to death, by which was signified that the WORD was not yet totally falsified, and consequently that the Lord had not yet entirely departed from that church.

* See Maurice's History, vol. i. p. 368.

*AHIMAAZ*, one in Napthali, (1 Kings iv. 15.) has respect to temptations, as every person belonging to that tribe is *significative* of something relating thereto.

*AHIMAN*, one of the children of Anak, (Num. xiii. 22. and Judges i. 10.) signifies dire persuasions of what is false.

*AHIMELECH*, as a priest, represents the Lord as to the good of love and charity.

*AHINOAM*, the wife of Saul, denotes the affection of that divine truth which Saul, as a king, represented.

*AHIO*, one of the drivers of the cart that bare the ark of God, denotes instruction from the WORD. *Uzzah*, his companion, who was slain for touching the ark, represents one who instructs from self-derived intelligence, and not from the Lord.

*AHIRA*, chief of the tribe of Napthali, a primary truth operative in temptations.

*AHISAMACH*, that *spiritual* good which is immediately productive of the good and truth of faith as existing in the ultimates of Heaven.

*AHISHAR*, steward of Solomon's household, signifies the *external* church respectively to the *internal*. Solomon represents the Lord, his house the *internal* church, and his steward the *external* church, or the administration of its outward rites and ceremonies.

*AHITHOPHEL*, counsellor of king David, and one of the conspirators against him in favor of Absalom, denotes reasonings from the natural man, which oppose the perception of divine truth in the interior rational principle.

*AHLAB*, a city of the Canaanites, (Judges i. 31.) by whom is signified evil in the *external* man. The inhabitants of the city *Ahlab* in particular denote those hereditary evils and falses, which oppose the conjunction of the *internal* and *external* man, and the beatitude thence arising. The reason of this signification is, because the tribe of Asher denotes that state of the church in man, or of his regeneration, which is attended with a beatitude and delight *corresponding* to the happiness of eternal life; and it is said in the chapter above quoted, that the inhabitants of *Ahlab* were not driven out by Asher, but the Asherites dwelt among the Canaanites.

*AHOLAH*, or *OHOLAH*, denotes the *spiritual* church perverted. Samaria is *Aholah*, and Jerusalem is *Aholibah*, Ezek. xxiii. 4.

*AHOLIAB*, of the tribe of Dan, (Exod. xxxi. 6.) signifies those who are in the good and truth of faith, like the angels of the first or lowest Heaven.

*AHOLIBAH*, or *Oholibah*, the celestial church perverted; wherefore she is called Jerusalem, while her sister *Aholah* is called Samaria.

*AHOLIBAMAH*, or *Oholibamah*, (one of Esau's wives, or rather one of his women, Gen. xxxvi. 2.) signifies the affection of apparent truth, which is first conjoined to natural good, represented by Esau.

*AI*, or *Hai*, (Gen. xiii. 3.) signifies the knowledges of worldly things.

*AID*, in a supreme sense, signifies the mercy and presence of the Lord. In an inferior sense, it denotes all the means conducive to salvation. The knowledges of things good and true are instrumental *aids*, without which man cannot be regenerated. *Aid* also denotes man's proprium, as in Gen. ii. 18.

*AILING*, *grief of mind*, *disease of body*, *&c.* is a consequence either of the privation of a person's delight, as in punishments and diseases, which originate in *spiritual* and natural evil; or of the insinuation of a contrary delight, as in the case of temptations, which are attended with extreme anxieties of mind.

*AIR*, in the *spiritual* sense, signifies perception and thought, consequently faith, and has particular relation to truth in the understanding; for as *air* is the ultimate or most dense part of the atmosphere, by which natural respiration is effected, so thought and faith are ultimate perceptions of divine truth in the human mind, whereby *spiritual* respiration is effected. But it is necessary that these perceptions of the understanding, together with their attendant affections of the will, descend into works or actions, whensoever it is possible, for hereby alone they become fixed in man, and remain as principles of his life; otherwise they are no more than like transitory phantoms, or images in the *air*. Such an image is faith separate from good works.

There are atmospheres in the *spiritual* world, equally as well as in the natural world. The angels of the third or highest Heaven dwell as in an *ætherial* atmosphere, the angels of the second or middle Heaven as in an *ærial* atmosphere, and the angels of the first or lowest Heaven as in a *watery* atmosphere. Similar is the difference between *celestial*, *spiritual*, and *natural*.

*AJALON*, *the valley of*, has respect to faith. By the sun standing still upon Gibeon, and the moon in the valley of *Ajalon*,

Josh. x. 12, is signified the total vastation of the church as to good and truth. Such a circumstance, as the sun and moon standing still, never took place *literally*, or actually, for this would have inverted the whole system of the world; but it is a prophetical relation copied from the book of Jasher, wherein things were represented under an historical appearance, which nevertheless were only to be understood *spiritually*. Many of the other miracles recorded in the WORD, were *literally* performed, as well as *representative* of *spiritual* things; but then they do not, like that of the sun standing still, necessarily imply an interruption of the whole course of nature, which could not but be attended with the destruction of the universe. Still, however, we are to entertain no doubt, but light from Heaven was granted to the children of Israel, light *as from the sun* in Gibeon, and light *as from the moon* in the valley of *Ajalon*.

[*To be Continued.*]

## TRUE STATE OF THE PRESENT CHRISTIAN CHURCH.

[*Continued from page* 508.]

Now, having thus far described and shown the doctrine of the church, it must be manifestly clear, that not one the least grain of consolation, real comfort, or rest, can be drawn from any of these doctrines; or from all of them together, by the sincere, simple, meek, dove-like principle of the soul, when first awakened to a sense of its imprisonment and misery, and an earnest desire after its enlargement and happiness. For when it flutters forth, and flies among these desolating waves of error and falsity, which as a mighty torrent or destructive flood, have deluged the whole world, or truth; it can find no stay, no rest for the sole of its foot; but on the contrary, all that inward anguish, distress, perplexity, fear, and torment, so heavy and grievous, the like of which was not known before, since the creation of the world; which we are told would possess the hearts of men in those days, that is, in that state of the church which was speedily hastening; even so great and grievous, that were that state to continue without being shortened, that is, changed, no flesh could be saved; for in those days, or in that state, (for days signify state) no flesh is, or can be saved; but for the elect's sake those days are shortened, that is, that state is changed. The elect signify those who

live in charity with each other during their life in the world; for such only are elected to eternal happiness after death. These are the chosen seed, the true invisible church of Christ. But to return to the outward visible church.

We will mention only one more of its doctrines, and in that include all the rest; and that is salvation by faith alone.

This doctrine is raised and built upon that grand foundation, the doctrine of three gods, and has spread itself throughout the whole: being almost universal in the Christian church (so called), but most enforced, maintained, and insisted on in that part called Reformed; and is the principal and fundamental doctrine taught by the modern reformers, and gaineth acceptance wherever it cometh; and no wonder, for this doctrine must be readily embraced, as being very full of comfort and consolation; for as no comfort could be drawn from any, or all of its other doctrines, the church could not have nourished any children, could have brought up no sons; but must have remained as a woman without breasts, whose offspring perisheth as soon as brought forth; but this doctrine of salvation by faith alone is the breasts of comfort and consolation (although entirely dry) from whence her children draw all their nourishment, spiritual strength, consolation, and happiness: For instance:

When any one is enabled to believe, that the Son, or second person in the Godhead, has suffered and died in his stead, to appease that anger, wrath, and indignation, which he has been told his sins had raised and caused in the Father, the first person, and to satisfy divine and infinite justice, all is well; the work is finished, the man is saved, or certainly will be when he dies, if he continues thus to believe.

Again: When another child is brought forth, and is enabled to believe that he is one of those which were elected and inevitably decreed to be saved in the covenant between the three gods, or different persons in the Godhead, this is salvation; here likewise the work is finished, and salvation is of faith alone.

There is now no more to be done in this great work, only that this faith be kept in exercise in order to glorification; believing in the imputation of Christ's personal righteousness, which, at the dissolution of this earthly body, will, as a garment, be put upon the soul, to cover its deformity, and hide all its blackness, impurity, and filthiness. These are some of the excellencies of that faith now preached. Such excellent things are said of this faith, that it is often spoken of as the Saviour itself; and men are frequently

called upon to believe, and they shall be freely justified; to believe, and they shall be fully sanctified; to believe, and they shall be glorified.

In this doctrine we are taught, the Lord God, Creator and Saviour of the world, merited salvation for his people, that is, deserved to have it of his Father for them; and that he wrought out a complete righteousness (by his personally fulfilling the law) for them; which the Father imputeth to all the elect, or to all that lay hold on it by this faith: and further, that the Saviour, or second person, purchased the Holy Spirit of the Father for his people. Now this unavoidably begets in the mind an idea of one God purchasing a second or another God, and paying for him the price of his blood to a third, and then freely giving away the purchase.

There are other monstrous opinions and conceptions founded upon, or rather generated from the former doctrines, relating both to God and man, too numerous to be mentioned, and unnecessary to refute: and I think it must be confessed, by all who have received this doctrine, if they would speak honestly, that their conceptions of the one God, Lord, and Saviour, are dark, confused, contradictory strange, low, and gross; for we often hear such shocking falsities of the great Jehovah, that are enough to make a wise heathen shudder: and well may the heathens and others say, "The Christians are most ignorant of the true God of any people in the world, for they worship three gods."

But I will proceed to show in a few words, that the faith now preached is false, consequently no faith at all. For the doctrine of justification and salvation by faith alone, doth, in its real nature and tendency, deny and seclude charity or love, which is the spring and source of good works.

Now the very essence and substance of faith is truth; and good is the very essence and substance of love. It is impossible that truth should be separated from good; for they are eternally one: therefore, that faith, which is separated from love or works of charity, is separated from good; consequently is not truth; it cannot be faith, but is falsity, that is, a false notion. So it clearly followeth, that as this is not faith, but a groundless notion, it can produce no good; it serveth only to quiet present fears and apprehensions; no substantial good, but only an airy shadow, visionary one; no real, inward, permanent happiness; but all that it can afford, or can be derived from it, differeth as much from that which is real and substantial, as the representation of birds and fruit in a picture differs from the real ones.

Now this cannot be otherwise; for these false notions being opposite to the truth, they must be opposite to christianity, which

is the truth, or in the truth; and, according to their own nature and property, are opposite to all that is of truth and love, and powerfully tend to hinder and prevent the whole work of salvation. For they continually press and enjoin man to rely on something at a very great distance, separate from himself, something done for him for his salvation, (although this something is nothing but a false invention) while he remains the very same creature, unchanged, unsaved; just as much under the power and dominion of evil, as before he had these notions.

From whence it undeniably followeth, that the preachers of these doctrines are totally ignorant of what salvation is, and what man is to be saved from; and therefore blindly lead their brethren.

Now truth itself assureth us, that man's salvation, recovery, or redemption, is, and can be, nothing less than a new birth, his being regenerated, which is the same as new created: a new birth from the second Adam; a new, holy, spiritual creature, raised out of, or generated from, that incorruptible seed of the paradisical pure human nature, innate in every man, in union with the divine. It is a recovery of that pure, perfect humanity, that was at first brought fourth by the holy Lord God, bearing his express image; but lost at the fall, in the rubbish of the spirit and life of this world, and in the predominant properties of evil or seed of the serpent. It is an inward, new, divine, heavenly life, such as man was first created to, which life is supplied and supported by the Lord, the bread of life and fountain thereof. But this new divine life cannot be raised without a death to, and loss of, this outward, selfish, earthly, fleshly life; which he got at the fall, when he lost his divine heavenly life; therefore it is unchangeably fixed in the nature of things, that there is no regaining that divine heavenly life, without losing this earthly, selfish, beastly life, which he must voluntarily give up as he first chose; for he that will save this earthly life, must lose his heavenly eternal life.

Herein lieth the reason and necessity of all that self-denial and mortification which the gospel enjoins, without which there is no salvation. This beastly nature must be sacrificed, we must be crucified in our fleshly, earthly will, and desire, or we cannot rise to a new life.

From hence it is clear, that the whole work of man's salvation must be wrought within himself; it must be performed in him, and upon him, and no where else. From hence it must also be self-evident to all who have any true knowledge of themselves and God, that the doctrine of justification and salvation by faith alone, is false, and no faith at all. For it not only teacheth men to rely on

something done without them, done for them, and separate from them; but it plainly and directly oppposeth, hindreth, and preventeth, sets aside, and renders useless, all repentance, self-denial, regeneration, a new, inward, divine, spiritual nature, from which arise works of charity, which is love; so that it opposeth the whole work of salvation.

[*To be continued.*]

## LETTER TO NESTOR.

*DEAR SIR*,

There is at this day, as you justly observe, many crying in all corners, "Lo, here!" and "Lo, there!" for among Christian sectarians, now, as formerly, each is desirous to give to his own the fullest measure of commendation. Some, no doubt, from very good motives; for that for which a man hath for a long time cherished a preference from convenience merely, becomes, by force of habit, with him, exclusively good. There are also many other causes, originating in less pure motives: there being with some the same inflation of mind, and desire of triumph, for the sake of worldly or temporal ends, that monarchs enjoy in conquering each other's territories. We are instructed, on this occasion, how we should act: "Go not forth." It is certainly a wise advice, that, during the continuance of such a war of spiritual elements, each man who has not made up his mind on this profound subject, views, with all the tranquility possible, the field of warfare; trusting rather to the cherishing of good affections, which will lead him to good deeds, than in rushing into the contest of words like a horse to the battle, where probably he may be of more hurt to the cause of Christ, than advantage. With the people of the *New Jerusalem*, no one can ever be ashamed of the Cross of Christ; for we find verified, by the experience of our members daily, that, in order to preserve truths from profanation, no one is let more interiorly into the knowledge of them, than they can be kept therein, by conformable practice, afterwards; and hence may be inferred, a great and pleasing variety in the opinions of its members, forming a complete harmony of parts, like the various members of the human body combined in one single subject—singular, yet multiform. In this way, with us, each individual is a church in its least form, and may hold communion, through the means of the ever blessed WORD, with Heaven itself. You may then judge of how little comparative importance we deem the appearance of the "outward and visible sign," our testimony being rather before God than before men, and knowing that if we have the [illegible]

right, before HIM who seeth the heart, we shall be right before men also. It is then of more importance, indeed of exclusive importance, that we have our names written in the *Lamb's book of life*, rather than registered in the archives of any visible church: for *external* worship is only the *means* of salvation, not the *end*. And we praise the Lord, that this is not the *only* means; since we have the printed WORD, and at length, some of those dimmer twinklings of its intellectual quality, suited to the dull state of vision at this time. Yet where *external* circumstances did fully justify the measure, (and here it may be said that the carnal zeal of man should never outstrip the regular order evident in Divine things) the members of the New Jerusalem will, for the general instruction, enjoy such means as public establishments may afford. Until such time and afterwards, it is surely the duty, and in process of time will become a great pleasure, for every head of a family to look on his own (domestics included) as a congregation dedicated to the MOST HIGH, and that of course, amongst all the various duties and services which their temporal condition demands, none will hold with them so high an attention, so strict a reverence, as the stated periodical worship of the family, which may, though only the reading of a chapter daily, impress each individual, firmly with his continual dependance on Divine power, the superior claims of Revelation, the keeping up the tone of conscience and self-examination, and preparation for the opening of those higher mysteries of the *internal* sense, that are rather the lessons of adult age, than objects of juvenile attention. In such a way will be prepared suitable materials for a glorious, visible church.

Those works entitled *Arcana Cœlestia*, &c. are, with us, of dignity subordinate to the Bible, even as the servant is to his master, but not less in canonical authority. As the one is principal, the other is derivative. The work on *Heaven and Hell*, lately republished at Baltimore, by Mr. Miltenberger, is also recommended to your attention, being of the few now on sale. On this foundation hath much progress been made; particularly among the *spiritual* minded people of England, those doctrines being taught in her established churches in many instances. The writer having lately perused the notes in the Bible publishing at this time by Dr. Adam Clarke, L. L. D. of the Methodist communion, in the ancient languages of Palestine, one of the most learned men in Europe, had occasion to observe how far a man may travel, and yet bring back disappointment; for he makes it out that the Devil, or *serpent*, who tempted Eve, was an Ourang-Outang!! When thousands of illiterate methodists of the New Jerusalem, who had

visited Jacob's well, in the midst of Samaria, and there found living water, could have informed Dr. Clarke, that this serpent is allegorically meant to *represent* the sensual part of man's nature, overpowering his *spiritual* part, and thereby inducing the fall.

There is at this time many pious young clergymen becoming acquainted with the *internal* WORD, who will, in good time, gird on the two edged sword. We, as trumpeters on the walls of Zion, make known to an evil world, the coming of our Lord, that wedding garments may be ready, the lamps well supplied with oil, trimmed and burning, as ye know not the hour when your hearts, individually, will be visited. If they are swept clean from self-love, and garnished with innocence, he will dwell with you; but if not, surely you will be cast out into outer darkness, where there is weeping and wailing, and gnashing of teeth.

MENTOR.

## DOCTRINES OF THE NEW JERUSALEM.

There is one true GOD, the Creator of all things, self-existing from eternity, who in the fulness of time assumed humanity, to vanquish the hells, and thereby render the salvation of all mankind possible: and this divine person is the LORD JESUS CHRIST, at once Father, Son, and Holy Ghost.

The sacred scriptures contain a three-fold sense, natural, spiritual, and celestial, in the latter of which the LORD more immediately resides.

Faith is to be directed to the divine humanity of the Lord, as containing the fulness of the Godhead bodily. And this faith is inseparable from charity towards our neighbor, and uses or good works in our station.

Man possesses entire free will in spiritual as well as natural concerns. Repentance consists in abstaining from evils as sins against the Lord. Regeneration is the act of the Lord in cooperation with man, during his progressive reformation.

Imputation of good is from the Lord, as if performed by man of himself: but man must ascribe it to the Lord. Evil is imputed from hell, and leads to it.

Baptism and the Lord's supper are indispensible ordinances; the first an external sign of initiation into the church, the latter into heaven by the appropriation of divine good and truth, of which the bread and wine are the material symbols.

The consummation of the age is arrived, and the New Jerusalem is descending out of heaven as a bride adorned for her husband.

## TO THE EDITORS.

GENTLEMEN,

I have been long waiting to see some observations, in your valuable Magazine, on the true nature of the SOUL of Man, and its RESURRECTION after death: These being subjects in which all mankind are deeply interested, and which are as little known, or as much mistaken, as perhaps any two in theology. As you have, however, presented us nothing on these very interesting and important points, I beg leave to state *my* opinion, supported by such proofs as I can at this time conveniently command. The thoughts which I am about to offer, will, doubtless, be *new* to many of your readers; but if they accord with reason and scripture, they cannot be new in themselves. All that I request is, that they may be *candidly*, *rationally*, and *scripturally*, considered, and sincerely wish that they may be productive of real satisfaction and religious profit.

With respect to the SOUL of man there are two opinions maintained by the christian world: I mean as to the *production of the soul*. One of these opinions is, that the Almighty created and formed all souls on the sixth day, in which, it is said, all creation was finished; and, consequently, that all Souls have existed from that time, although they have not been united with material bodies. The other opinion is, that all Souls are produced by *traduction*, or from the parents, in continual succession. Those who maintain the former opinion ground it upon this consideration, namely, that GOD finished the work of creation in six days; therefore, as the Soul *is created*, all Souls must have been formed within that time, or it cannot be said that GOD finished the work of creation. They also object to the latter opinion, because, they say the Soul is immortal and has life in itself, therefore it cannot be produced by man. Now as to the notion of all Souls being created from the beginning, it appears irrational and absurd; because, they must either have been in an *active* or *inactive* state. If in an active one, then they are accountable to GOD for all their thoughts, will, and purposes, even long before they inform or possess material bodies: and if they say they have been in an *inactive state*, that is to take away their very existence, even according to their own ideas of a *Soul*; viz. that it is a spiritual something, that has a will, understanding, thought, &c. If these are the essential properties of the Soul, then, they never can have been in an *inactive* state.

If the Soul be immortal, and has life in itself; then, it cannot come by traduction, because life is only communicable from the source of life, which is GOD himself.

If the Soul has neither *form*, *parts*, nor *substantiality*, then it is *nothing* at all; and, consequently, cannot have life: for there can be no life without an *essence*; nor can there be an *essence* without a form. And as the scriptures neither tell us that all Souls were created in the beginning, nor that they have life in themselves, we must conclude that these opinions are *merely conjectural*; and have neither *reason* nor *scripture* to support them.

As to the *Resurrection*, the same cloud of darkness seems to dwell upon the human mind: for it is believed, that when the body dies, the man is *no longer a man*; but that then he is without *form*, *parts*, or *substantiality*. They do not suppose the *vital spark* is *totally* extinguished; but that the Soul is

without form or substance, and that it is not a *real man* until the resurrection of the earthly body, when that vital spark shall again be united to it, and *reanimate* it. This resurrection, it is imagined, has never yet taken place, nor will until the consummation of all things; when this world shall be on fire, the elements melt, the sun be darkened, the stars fall from heaven, and all creation expire. When this time will commence, they pretend not to know; nor is it expected, perhaps, for some hundreds or thousands of years to come.

If this hypothesis be true, then, all mankind who have existed from Adam till now (near six thousand years) are still in some kind of existence, without form or substance; waiting (and doubtless impatiently waiting) for the destruction of the world, the resurrection of their bodies, and a complete state of existence. But what an unpleasing, what a melancholy view is this! What! are all the patriarchs, prophets, apostles, and millions of good men and women, in a state of suspense till this day? Are they merely ærial existences, without form or substantiality? And consequently, incapable of heavenly joys? Are they flying about in the air, like motes in the sun-beams? Or sleeping away six thousand years in unconsciousness? If so, then surely GOD is the GOD of the dead, as well as of the living; for we cannot, with propriety, call these *living* beings. And upon what principles of reason or scripture can we account for this long suspense? Is it not wonderful, that the blessed GOD should suffer his servants and children to remain so many ages in such an uncomfortable state? And is it not equally strange, that the happiness of *immortal souls—rational, intelligent beings*, should depend upon the raising again those innumerable particles of mere dust and dirt, which have mixed with their mother earth fifty or sixty centuries? I have, indeed, heard it said, that there are many things in religion contrary to reason: but I never could believe it. However, if this *be true*, I must acknowledge there are indeed. Surely, sirs, we have received these notions by tradition; and have not closely reasoned upon them, that we might see their absurdity. Our blessed LORD tells us, that the dead ARE RAISED; that GOD is not the GOD of the *dead*, but of the *living*: consequently, Abraham, Isaac and Jacob, and the rest, are LIVING MEN. As another proof of this, when our LORD was transfigured on the mount; James, Peter, and John being with him; it is said that Moses and Elias were seen with the LORD; and, also, that they *talked* with the LORD: which they, assuredly, could not have done, if they had been without *form* or *substance*; or if they had not been *living men*.

Let us then see if we cannot find a more rational and scriptural idea both of the *Soul* and Resurrection. The notion that all Souls were created at first, is in consequence of supposing, that the Soul has *life in itself*. And the reason assigned why the Soul is not by traduction, or from the parent, is, that man has not the power of giving life or immortality. This is certainly true: for no one can give life but GOD, who is the fountain and source of it. But the fact is, that the Soul *has not* life in itself, any more than the body. It is only an organ, or spiritual form, receptive of life from the LORD. For as the body is so formed and constituted, as to be receptive of animal life; so the soul is so formed and organized, as to be receptive of the spiritual life from the LORD. It is the Soul that is the *man*, and it is in a human form; and from hence it is that the body is in that form also. The Soul, therefore, being an organ, or form receptive of spiritual life, is in itself a *spiritual* substance.

The principal faculties of which are, the will and the understanding. These are so constituted as to receive the influx of love and wisdom from the LORD, by the reception of which the Soul is capable of thought, reflection, understanding, affection, desire, &c. This divine influx from the LORD continually flows into that mind or Soul, and is the only true and proper life thereof. Just as the heat and light of the material sun flow into animal nature; and continually communicate life to them, according to the forms into which that heat and light flow. Take away the heat and light of that sun, and all nature would die. So were the heat and light of the Heavenly Sun, or love and wisdom from the LORD, to be *withdrawn*; spiritual life in man would, instantly, cease. Hence, then, the Soul is so far from being or having life in itself, that it actually has none, but as communicated by the LORD: not at some one period of time, but *continually* and *perpetually*. And from hence it is plain, that all Souls were not created at the beginning; but that man, being compounded of a material and spiritual substance, has the power, from the LORD, of begetting or propagating the same to his offspring: neither of which substances have life in themselves; but only are forms, receptive of life from the LORD; the one through the instrumentality of the sun's influx, and the other from the divine influx of love and wisdom from GOD.

How plain it is for us to see, that the *will* and the *understanding* are THE LIFE of the man. Take these away, and he is no more than any other animal. "Man would not be capable of *thinking* and *willing*, unless there were in him a *substance* to serve as the subject of these operations. And to suppose otherwise, would be ascribing existence to *nonentity*: as may appear from man's not being able to *see*, without that organ which is the subject of *vision*; or to *hear*, without the organ of *hearing*; these senses being nothing, without subjects of their operations. Now thought is *internal* vision, or the sight of the *mind*, as *perception* is the *internal hearing*; and these without *internal organized substances*, as their proper subjects, cannot exist. So that the *spirit* of a man, or his *Soul*, has equally a *form*, and that a *human* one, when divested of the material body, as it had before." Were not this the case, it would be impossible for departed spirits to enjoy any thing in Heaven or suffer any thing in hell: because, that which has neither *form* nor *substance* cannot be the subject of pleasure or pain. Nay, in fact, it cannot be *any thing at all*. Every thing that can enjoy pleasure, or feel pain, must have an *essence*; no essence can exist without a *form*; nor any form without a *substance*: but the Soul of man has an *essence*; and therefore, it has a *form* and *substance*.

You will, sirs, excuse my being so particular upon this subject: it is of the *utmost importance*: and I would wish to do away, by *reason* and *scripture*, those mistaken and absurd notions which have been maintained concerning it. To suppose we are living men, in human forms, *no longer* than while in this gross earthly body; is to make the body THE MAN, and not the Soul: it is to make the body *far superior* to the Soul. And to suppose that, when this material part drops into the dust, the Soul is no more than *a vapor*; that it is without *form* or *substantiality*, is absurd in the extreme, and amounts to no less than to say, it has *no existence* at all. *Reason* condemns such an *opinion*: it shudders at the very idea of it. And scripture is positively against it. Our LORD says, the dead *are raised*; that He is the GOD of the LIVING

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Let us, then, be convinced, that the *Soul* is the man. That it is a form, receptive of life from the LORD. That it is a *substantial, spiritual, living form*. And that it loses nothing by the death of the body, but that mere earthly adjunct, or covering, by which it was capable of acting in this natural world.

It is *generally* maintained, that this body of *flesh and blood*—this *material, earthly body*, shall be raised again from the general mass of earth, with which it is mingled. That this resurrection has *not yet* taken place; nor will, until what is called the end of the world: when all nature shall sicken and die. That then the heavens and the earth shall be on fire: the angel's trumpet sound: and all the innumerable multitude of bodies which have been since the creation, whether in the bowels of the earth, the deeps of the ocean, or wherever scattered, shall be at that great day raised to life. That every particle of dust which had formed those bodies shall be collected together by Omnipotence, and again form the same bodies as they did ages past.

This opinion has taken place in consequence of some certain passages in the WORD, being *literally* understood, without considering their *true spiritual meaning*, or *comparing* them with *other parts* of that WORD. "And also, it has been confirmed by the reasonings of sensual men, who have supposed that *all life* is confined to the material body; and have fancied, that when the body perisheth, the *whole man* loseth his existence; and that unless the body is raised again, there can be no continuation of life and being."

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would know, that this gross body of flesh and blood would, at death, be laid aside, never more to be reassumed, as it will never more be wanted. Our LORD says, the dead ARE raised; (not they *shall be* a thousand years hence) and confirms it, by adding, GOD is not the GOD of the *dead*, but of the *living*; for all *live* unto Him. The *true resurrection*, therefore, is *that* which taketh place upon the death of the material body. There is a *natural* body, which *dies*; and a *spiritual* body, which *lives*, and is raised from that natural body at death. Hence our LORD could say to the penitent thief on the cross, *This* day shalt thou be with me in Paradise. It is the LORD alone who has formed the Soul, made it a living man, given it immortality, and it is the LORD alone who raises that Soul when the body dies. This, then, is the resurrection we maintain, and which appears both *rational* and *scriptural*

VERITAS.

## EXPLANATION OF JOHN V. 28, 29.

"Marvel not at this; for the hour is coming, in which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

By these words is not meant, that the material bodies, which are in the graves, shall hear the voice of the Lord, and come forth: because all men after death continue to be men as before, with this difference alone, that they are then in a spiritual body, and not in a material body: wherefore to come forth out of the *grave*, means to come forth out of the *material body*, which is the case with every one immediately after death; and then they who have done good, rise to life eternal; but they who have done evil, rise to everlasting death, which is the resurrection of damnation.

## ON THE RESURRECTION.

As to the vulgar notion of a resurrection in the same form and substance we carry about at present the various ways in which it has been expounded, and many difficulties raised upon them, all sufficiently declare it untenable: and the reason ordinarily given, because the body being partaker in the deed ought to share in the reward, as well requires a resurrection of the sword a man murders with, as the bank note he gives to charitable uses; for our *mind* is the sole agent, and our *hands* are much the instruments as any thing we hold in them.

SPIRITUAL BODY. The natural mind of man consists of spiritual substances, and at the same time, of natural substances. From its spiritual substances thought is produced, but not from its natural substances; the latter substances recede when a man dies, but not the spiritual substances; wherefore, that same mind after death, when a man becomes a spirit or an angel, remains in a similar form to that in which it was in the world; the natural substances of that mind which recede by death, constitute the cutaneous covering of the *spiritual body* in which spirits and angels are; by means of such covering which is taken from the natural world, their *spiritual bodies* subsist; from the natural is the ultimate continent: hence it is that there is no spirit or angel, who was not born a man. *D. L. W.* 257.

## TO THE EDITORS.

GENTLEMEN,

The late numbers of the "HALCYON LUMINARY" have afforded me the utmost satisfaction, and I hope that the future ones will not deviate from the same inimitable plan, but continue to impart the like useful information. Your invitation to correspondents appearing to be *general*, induces me to ask the following favor from you:

In Matthew's Gospel, chap. xxvii. ver. 5, it is said, that after Judas had betrayed his Lord, *he went and hanged himself;* but in the Acts of the Apostles, Peter says, that *he burst asunder and all his bowels gushed out*, Acts i. 18; which appears to be a contradiction of Matthew's assertion, with respect to the mode of his death, which I could wish you, or some of your correspondents, to reconcile. CAMILLUS.

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The word which our English translators have rendered *hanged*, (Matt. xxvii 5.) is by no means a right translation; the Greek word for *hanged*, is very different all through the scripture; it should have been rendered *strangled*, or *suffocated;* and this, Judas might have been without a halter, or any thing of that kind.

Sorrow and grief, with other affections of the mind, when they rise to any heighth, will sometimes have this effect; and it is likely, when Judas found his treachery in betraying our Lord was not evaded by him, (as some other things of the kind had been before) but suffered to take its course, it affected him so greatly, and preyed upon him so much, that he was strangled, or overpowered with the very thoughts of it; and reflection pursuing him, tortured his mind to such a degree, that he could stand it no longer, but fell down and died of a broken heart.

It is easy to conceive, the consequence of this fall might injure and do violence to the body, and to such a degree, as to cause his bowels to gush out. If so, this reconciles Acts i. 18, with the account in St. Matthew.

It appears to us, that it was not so much *hatred*, and *ill-will* to Jesus Christ, as *the love of money*, that occasioned Judas to commit this horrid deed. We read of no malice propense in him to our Lord; no settled, or fixed aversion to him. When he was carried away of his own lust, and sided with the chief priests and elders, the better to accomplish his designs, and feed the besetting evil of his heart; we do not find, he *bitterly*, or *maliciously* accused him, or spitefully used and persecuted him; but intent on his own *present interest*, (what will ye *give* me, and I will betray him unto you?) and governed by *self-love*, he made this the one great point; not seeing, or perhaps expecting it was so closely connected with the death of his best and innocent friend, as in the end it proved to be. This being the consequence, and coming with all its tremendous weight and power to his conscience, it struck him so forcibly, that his body, as well as mind, was affected by it.

There is something more agreeable to the circumstances of the history in this supposition, than in the idea of his having *hanged* himself. All over confusion, sorrow, and distraction, on seeing he was condemned, he could no longer bear it; but threw down in haste the wages of his iniquity, and *going out*, he was strangled, or suffocated; so it is in the original: not, he *depart-*

*ed*, and *went* and *hanged* himself, in the *active voice*, (as though he had done some outward violence to himself) but *passively*, he was wrought upon by Satan, or evil spirits, taking advantage of his evil heart. The whole verse, Matt. xxvii. 5 simply reads in the Greek thus, "And throwing down the monies in the temple, he departed; and *going out* he was *strangled*," not by any other, but by the conflict of passions within his own breast. Had it been by any thing but *grief*, and *shame*, and *other turbulent affections*, he must have had a rope, or something of that kind, about him, or at hand; for it should seem, as though he directly fell down like a person in a fit, as he left the temple: not, went home, or went out, and hanged himself deliberately, (as the English reader is taught to believe) but going out of the temple, *immediately* fell a victim to the horror and uproar of his mind. And as persons dying in this way are agitated and convulsed in body, and frequently burst if they fall, this naturally accounts for what is said of Judas, (Acts i. 18.) that falling headlong, (or *prostrate*) he burst asunder in the midst, and all his bowels gushed out.

## TO THE EDITORS.

GENTLEMEN,

The general acceptation of the word ATONEMENT, and the manner of its being almost universally applied to the work of redemption, has taken such deep root in the minds of many well-disposed persons for so many generations, that I believe it is not easily eradicated; yet necessary to be so before a full and unreserved reception can be given to the excellent writings relative to the New Church. For though many read them with a degree of satisfaction, and are generally pleased with the manner of their treating theological subjects; yet some, even of those who believe that God is one in essence and in person, and that the Lord and Saviour Jesus Christ is that God, still continue to plead for the ATONEMENT, on the ground of the Pentateuch: else why, say they, is that word so often used by Moses, especially in the 16th chapter of Leviticus, wherein it is twelve or fourteen times repeated; the signification whereof, if it be not a type of the Great Antitype, who is represented by some of the apostles as the propitiatory sacrifice, what can it otherwise mean? for if that word, so often mentioned, and the manner of its being applied by Moses, the servant of the Lord, will not admit of such a reference to him, it is desired to know what other signification it can possibly have. To which your answer is requested by many, who are desirous of truth for truth's sake: among which number I am one, and therefore shall deem your reply in the ensuing Magazine, an acceptable favor conferred on,

Gentlemen,

Your most humble servant,

SUSPENSUS.

It is true, that wherever mention is made in the WORD of atonement, expiation, sacrifice, propitiation, &c. it is always in reference to the Lord; but still these expressions are not to be understood as they generally are, for in such case they necessarily imply a division of the Godhead into different and distinct Persons, one of whom, by his sufferings and death, is supposed to have appeased the wrath of the other. The true meaning of *atonement* or *expiation* is the removal of evils from man, and not the appeasing of wrath in God, who is essential love and mercy; and as the removal of evil is effected by the Lord's Divine Humanity, therefore the word *atonement* or *expiation* is made use of in the Old Testament in reference to the Lord when he should come into the world for the purpose of redemption, which consisted in removing hell or evil from man.

It is further observed, that as the word is written, for the most part, according to appearances, so the term *atonement* is to be understood in the same sense. While man is himself in a state of evil, he considers the Lord as an angry Being, and as his most inveterate enemy; wherefore, agreeably to such appearance, he is represented, in the WORD, as one who burns with wrath, and who will take vengeance on his enemies, unless he be reconciled by some kind of adequate sacrifice or atonement. This, however, is *only an appearance* arising from the *state of the offender*, man. But as soon as ever the state of man is changed, by the removal of evils, then the Lord appears to him no longer as filled with wrath, but as he is, all-merciful and gracious; and accordingly, he is then represented, in the *literal* sense of the WORD, as if *appeased* and *satisfied*, when yet the change was not in him, but in man.

The holy WORD, therefore, is written in a way acommodated to man, while in a state of self-love and the love of the world; in which state nothing will have any impression upon him, but what at least apparently favors his self-love. It is for this reason said, in the *literal* sense, that God sent his Son into the world to become a propitiation for sins: apparently, as if thereby the wrath of the Father was appeased, and the sins of man atoned for by an adequate or sufficient sacrifice. Now, the good effect to be derived from this mode of speech is this, that man, who is immersed in evils, may first, from a principle of self-love, begin to cherish some reverence and even love towards that Son of God, who is represented to have so loved the world, as to have given himself a ransom for their sins, and by his sufferings and death to have appeased offended justice in their behalf. But love to the Son of God mere-

ly from such a principle as this, viz. self-love, is no part of true regeneration; it is only preparatory to it, and permitted by the Lord to be excited in man, previous to his reception of genuine truth, because he sees that in this and no other way man may be gradually brought to forsake his evils, to have faith in the Son of God, and lastly, to worship, love, and acknowledge the Lord alone in his Divine Humanity, as his Redeemer and Saviour.

In our next this subject shall receive some further illustration; and the terms *mediation*, *intercession*, *expiation*, and *propitiation*, be more particularly explained. M. K.

## ON ORIGINAL EVIL.

The Divine Being, when he first created man upon this earth, made him as perfect and pure as it was possible for such an intelligent being to be made; not with any defect, but with a defectability, or possibility of defect; not with any evil, but with a peccability, or possibility of sin. If man had not been thus made, he would only have been as a machine, act as he was acted upon, not liable to any blame for doing wrong, or approbation for doing right; but man being created with a free will, by which he had power to determine his choice either to good or evil, and also having a rational understanding to inform his will, was thus constituted a pure and perfect creature in the garden of God. The will and the understanding not being life in themselves, but only recipient vessels of the divine influx, as such consequently caused a re-action; this re-action was man's proprium, which though of and from the Lord, man was permitted to enjoy as his own, although he plainly saw and acknowledged it was of and from the Lord. If he had not been permitted thus to appropriate it to himself, he could not have been susceptible of any happiness: but his situation respecting the divine influx would have been like a musical instrument, which, played upon by a skilful musician, produces delightful harmony; but the minute the hand ceases to play, the instrument retains no part of the harmony; this proprium, therefore, in man, may be called the retention of the divine influx.

God could not create a God, (if we were to admit the absurd idea, there could not possibly be any re-action, consequently no positive happiness in the created God) but God created a man, and though he was a pure and perfect creature, yet he was but a creature; therefore the divine influx falling into the creature's recipient forms, necessarily received a soil; this ray of divine

influx falling upon such a medium, it reflected some parts of that ray, transmitted and refracted others, and thus caused division and variety of this divine ray; this was not evil as it respected man, though it was in a sense the same as is meant by those words, that he chargeth his angels with folly, and the heavens are not pure in his sight.

Thus man was permitted to enjoy this divine variety (which in the divine esse is one) in his proprium, which was of and from the Lord; but by degrees man began to make dim this recipient medium, by those very means which the Lord had provided to maintain its clarity; and by admiring those divine beauties brought forth in his soul *as from the Lord*, instead of adoring *the Lord in them*, obscured the clarity of the divine mirror in his soul: this, I apprehend, was as yet *folly*, not *evil*, though tending towards it. By degrees, in succeeding generations, the mirror became more and more dim, till at last he not only did not look upon the gifts of God as such, but as derived from himself, as supposing he had life in himself, and thus most awfully ate of the tree of knowledge, and brought forth all the direful evils constituent of hell. So light from the brightest clarity fell by degrees into the darkest shade; and thus may be seen how the most divine truth, let down from the third Heaven, is turned by degrees, according to the different states of the subjects it passes through, into the grossest false in the lowest and darkest hell. M. K.

FOR THE HALCYON LUMINARY.

## DISSERTATION ON THE ADVANTAGES OF REVELATION.

[*Continued from page* 501.]

Every church that has existed by Divine appointment, since the beginning of the world, has been founded on a Revelation. This Revelation is, in the language of scripture, *spiritually*, the earth of the church, respectively. Thus John, in the apocalypse, saw a new Heaven and a new earth; and the same figure is used, in various other passages, in the prophets and Psalms. This earth contains the subjects of observation, of which illumination is predicated. For, in real vision, there must be the light by which to see, and an object of sensation, in addition to the faculty of seeing. One without the others would be useless. In the beginning, when the church Adam existed, there was oral communication, as we read. In after time, in the church Noah, when man had fallen from primeval innocence, and could not approach the blessed

ly from such a principle as this, viz. self-love, is no part of true regeneration; it is only preparatory to it, and permitted by the Lord to be excited in man, previous to his reception of genuine truth, because he sees that in this and no other way man may be gradually brought to forsake his evils, to have faith in the Son of God, and lastly, to worship, love, and acknowledge the Lord alone in his Divine Humanity, as his Redeemer and Saviour.

In our next this subject shall receive some further illustration; and the terms *mediation*, *intercession*, *expiation*, and *propitiation*, be more particularly explained. M. K.

## ON ORIGINAL EVIL.

The Divine Being, when he first created man upon this earth, made him as perfect and pure as it was possible for such an intelligent being to be made; not with any defect, but with a defectability, or possibility of defect; not with any evil, but with a peccability, or possibility of sin. If man had not been thus made, he would only have been as a machine, act as he was acted upon, not liable to any blame for doing wrong, or approbation for doing right; but man being created with a free will, by which he had power to determine his choice either to good or evil, and also having a rational understanding to inform his will, was thus constituted a pure and perfect creature in the garden of God. The will and the understanding not being life in themselves, but only recipient vessels of the divine influx, as such consequently caused a re-action; this re-action was man's proprium, which though of and from the Lord, man was permitted to enjoy as his own, although he plainly saw and acknowledged it was of and from the Lord. If he had not been permitted thus to appropriate it to himself, he could not have been susceptible of any happiness: but his situation respecting the divine influx would have been like a musical instrument, which, played upon by a skilful musician, produces delightful harmony; but the minute the hand ceases to play, the instrument retains no part of the harmony; this proprium, therefore, in man, may be called the retention of the divine influx.

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Beings of the *spiritual* world, they had a Revelation through the means of the science of *correspondences;* some of the books of which are said to be still extant in Tartary, and some are alluded to in our Bible; as the prophecy of Enos, the wars of Jehovah, and books of Jasher, and Enunciations.

The Jewish Revelation is known and acknowledged as true, by Christians, as well as the Revelation of the Gospel, or incarnate WORD; and lastly, there is the new scriptures of the *interior* sense of the WORD, on which the church is *in future* to rest. For, "the former earth had passed away."

The state and condition of the men of each church, will be found, on a review of the various states of their *spiritual* earth, to be in exact correspondence. Thus, we have in succession, Golden, Silver, Brazen, and Iron ages. This is from the laws of the Divine Providence, by which *spiritual* principles have a constant tendency to extend themselves towards the ultimate limits of creation, or withdraw from thence, and is exemplified by the objects of our natural world; as we find that on every change of the soil, by addition or admixture, a new order of plants or vegetables will immediately spring forth spontaneously, from their latent *spiritual* state; having found a fit matrix, or recipient of their living, that is, their *spiritual* principle. If a handful of plaister-of-paris be thrown on certain soils, a beautiful growth of clover will spring up, though before totally unknown on the spot; and the alternate growths of oaks and pines, and other trees in succession, as is well known to our farmers, as each hath exhausted in its turn the earth of its own peculiar nourishment, and a new accession being prepared for the succeeding crop, a general change of matter ensues, suited to the new creation of plants by the *interior* principles of vegetative life. So, in tracing the advantages of Revelation, we perceive the means by which the world is sustained, *naturally* and *spiritually*, in incessant activity, and that this sustenance is by a perpetual creation, by either the *natural* ordinary means, or extraordinary *spiritual* means. It is on these settled principles that we found our hopes of the renovation of man, from the introduction of a New Earth, and that the order of succession, in moral affairs, being changed to an improving series, the means afforded, should, by all, be examined, judged and accepted, or rejected, accordingly.

The view has been already directed to the great security enjoyed all over the Christian region of the earth, by regular governments, and various civil regulations; and whoever is acquainted with the history of those countries, previous to the introduction of

the gospel, will be able to see the wonderful contrast. Even in war, ruthless, desolating war, how vast the difference between the warfare of two Christian nations, where private property is for the most part spared, women and children and old age respected, and that where the tomahawk does the work of indiscriminate massacre, the imprisoned victims tortured and burnt at the stake, or more cruelly sold into slavery, as in Africa; or, the dwelling, with its inhabitants, consigned by the savage incendiary to blazing ruin.

Yet, much as we exult in the triumphs of the gospel over the *external* condition of man, we cease not to deplore the imperfections of his *internal* nature; by reason of which "countless thousands mourn," in that he is still eager to pursue the works of hell and of death. Whoever thinks seriously for a moment, that two nations may bring all their resources of men and money into active war, for the term of a few years, that, in this time, hundreds of thousands of men are killed, thousands of widows and orphans are plunged into misery, millions amount of property destroyed, which had cost immense labor to procure; and, on winding up the business, at last each party agrees to remain as he was at the beginning of the war: The *statu quo, ante bellum*, so well known in the annals of diplomacy. Madness, horrible!! cannot the inhabitants of the earth recognize thee, and exhibit thy infernal form, by the opening of the eyes of a dim-sighted world? No; so far from this, that the people of Christendom themselves, who suffer, are those who blow up the coals, enjoy the murderous scenes, and extol the actors and contrivers of the work of ruin. Yet, at length, when punishments become intolerable, will men begin to look up to HIM whose words are Divine Wisdom itself, and they will then enjoy a temporary sanity. The study of the bible will become fashionable; they will lay the WORD to their hearts, and therein they will find there is consolation and peace. They will then, perhaps, exclaim with the Psalmist, "ere I afflicted was, I strayed, but now I keep thy law:" this is the advantage of Revelation, that it is a present help in time of trouble. This is the advantage of the NEW REVELATION: that men shall no longer put light for darkness, and darkness for light, as they have hitherto done. That those who go to war, for the sake of conquest, the lust of ambition, or to gratify the passions of hatred and revenge, are, in fact, murderers and robbers. And that those, who, following their useful labors, live soberly, righteously, and Godly, are the truly honorable of the earth, and, of course, should be exalted to the chief places and employments in all wise communities; since, being

themselves under the laws of Divine Order, they must be the fittest medium of dispensing His political blesssings: and in this class we include those who are warring for their country in *a righteous cause, and from righteous motives, on their own part.* It is agreeable to this rule of doctrine, that in the Jewish Kingdom, those princes that served the Lord with their whole heart, according to his revealed law, were always the media of blessings and prosperity to the nation at large; but when kings of a different kind reigned, who stood not to the revealed law, but to the thoughts and inclinations of their own hearts, then, the medium being corrupt and unfit for a salutary ministry, their Almighty King could not, in his own regular order of things, continue his blessings to them in their national capacity. Now, dear fellow-citizens of America, as you have taken upon yourselves the important trust of choosing your rulers, if neglecting the fictitious distinctions of political party, you give a decided preference to such as honor the Lord, obey his law, and reverence his most Holy Word, making this an indispensible requisite, then will Heaven bless you in your basket and in your store; butter and honey shall ye eat. But if, on the contrary, you pay no attention to this grand criterion, or suffer yourselves to be overruled exclusively by fictitious distinctions, originating in a spirit of selfish contention, then will you sow the wind, and reap the whirlwind; blasting and mildew will destroy the work of your hands. Thus, if you will hear, will you obtain advantage even in your temporal concerns, by Revelation. There is no other means by which the King of Kings, the Prince of Peace, shall hold his authority over the Earth, but by the mediate ministry of his obedient servants, officiating as Priests and Rulers: when the people throughout Christendom acknowledge this, then, indeed, but not before, shall the swords be turned to plough-shares, and the spears to pruning-hooks, and men shall learn war no more. T.

P. S. It is intended, by the favor of Heaven, in some future number of this work, to go into a lengthy discussion of the question of "bearing arms," abstractedly considered, as a Divine law.

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*The literal sense of the* WORD is called a *cloud*, because the *internal sense*, which is called *glory*, cannot be comprehended by man, unless he is regenerated. Were the *internal sense of the* WORD (or divine truth in its own glory) to appear before the man who is not regenerated, it would be as thick darkness, in which he could see nothing at all. *A. C.* 8106.

## REFLECTIONS ON THE LORD'S ASSUMPTION OF THE HUMANITY.

The reason why the Lord did not assume a humanity before he actually did, was because it was necessary that evil should accumulate to its utmost height, in order that the Lord, by conquering all their hells in their united powers, might for ever after keep them in subjection to himself. Had his coming taken place sooner, or before evil had risen to its full pitch and consummation, then there would have been some evils against which he would not have fought; and consequently some men, principled in those evils, would have been excluded the possibility of salvation. But by fighting against, and overcoming the worst evils, the Lord at the same time conquered all lesser evils, which were included in the greatest; and thus a way was made for the salvation of the very worst and most abandoned of the human race. It was for this same reason that the Lord was pleased to be born on *this* earth, the inhabitants of which are more *external* and sensual than the inhabitants of any other earth in the universe. For the same reason also he assumed humanity among the Jews, who at that time were, and to this day are, the worst and most sordid of all mankind on this globe. And of all the tribes and families of the Jews, that in particular, of which the Lord was pleased to be born, was certainly the most adulterous, voluptuous, and domineering. If it had not been for the above reasons, which manifest the greatest mercy and love to the human race, surely the Lord, who is purity itself, could never have dwelt with such a nation as the Jews, nor indeed with such men as we are who are not Jews.

While we write this, we see another divine reason why the Lord, who was the great Jehovah, and creator of the universe, appeared, while on earth, like any other man: it was, no doubt, to resist and overcome the temptation arising from *that very appearance*. He, who was the only and eternal source of life, by the incarnation subjected himself to be treated, not only at that time, but in all future ages, as a *mere man*, and by some as one of the most contemptible of men. This circumstance must doubtless have been an inlet to some grievous temptations: but as it was out of pure mercy to mankind that he became subject thereto in his human nature, so by his victory over, and complete expulsion of, those false insinuations, he has extended the possibility of salvation even to his avowed and *personal* enemies, the Jews, Arians, and Socinians.

R. H.

*From Poulson's Advertiser.*

## AN ESSAY ON THE NATURE OF LAWS.

### CHAPTER VI.

[*Continued from page* 503.]

Before the illustration of the foregoing principles be shown by practice, it may not be amiss to dwell a little longer on the differences between mind and matter.

Whether any material substance be sound or decayed; whether to be preserved or rejected: it is neither a subject of pleasure nor of pain, of reward or punishment.

Herein it mightily differs from the subject of moral life, who is susceptible both of pleasure and pain; of reward and punishment; as the fruits of acting justly, or the chastisement of doing falsely.

Neither can any one think of judging of the merits or demerits of brutes by moral law: consequently, *Man* only is the subject of *that law.*

The body which man wears, is subject to, and can be bound by material bonds; for he may be tied by ligatures, and bound down with chains; but his soul soars far above them; and, if truly virtuous, can be free and happy, in slavery, in poverty, and death itself.

All *external* bonds are merely physical; the mind, which is truly free, cannot be bound down by them.

It is, alas! too true, that the fear of bodily bonds has induced some men, in different ages of the world, to purchase the favors of tyrants and tormentors, by mental sacrifices.

But in so doing, from being in a measure free, they make themselves slaves! from exciting soft pity, and kind commiseration, they excited contempt. Such, by being conquered, deserved not the reward due to victors.

There are, in our day, many men who endeavor to enslave the minds of their fellow citizens; and this by various artifices, and natural physical chains.

Such are *sensualists*, of different classes and denominations; in reality, *anti-Christians.* All such are covertly *immoral: whatever they profess.*

He, whoever he be, that exalts physical law, and sinks down moral law under his feet; who either openly, or by a side wind, *opposeth the truths* of the Sacred Scriptures; (for there, and there only, is the moral law to be found in its purity and in its fulness) such a one is a sensualist, and a poisoner; a serpent of the tree of knowledge, of good and evil.

The *Ten Commandments*, in the twentieth chapter of Exodus, *contain that law.*

He who lives in obedience to it, is well pleasing to God, the author of it. And he who lives in contradiction to it, can neither be well pleasing to God, nor any other than a *nuisance* in the society of his fellow men.

He who lives in violation of the moral law, cannot be a Christian, because Christianity is built upon that law.

"If thou wilt enter into life, keep the Commandments." Matt. xix. 17.

He cannot be a good citizen, because the moral law teaches to do as he would be done by.

Nor can he be an *honest man*, because he looks at his own self-will, and his own advantages, in opposition to truth and justice. He violates the law of kindness and justice, and of consequence becomes unkind and unjust.

In public life he is bad, however he may endeavor to show fair to the world, by a specious outside. As to open violators of that law, they are like *putrid and contagious diseases, whose contact is deadly.*

[*To be continued.*]

## REMARKS ON THE BILE.

Among the various fluids necessary for the support and well-being of the human body, the bile is not the least useful; it is an austere, bitter, acrid fluid secreted from the blood in the liver, and when it exceeds its due bounds, either in quantity or quality, it brings on very alarming disorders; such as jaundice, bilious fevers, &c. nay, some physicians deduce every disorder in the body from a derangement of the bile; therefore, it may, with great propriety, be called a necessary poison in the present state of the human frame. Necessary, as the body could not subsist without it; one of its uses being to promote, by its fermentative quality, the separation of the finer parts of the yet imperfect chyle, to be taken up into the blood; and by its stimulating quality, forcing the grosser parts downwards through the bowels.

I cannot suppose it was that very acrid fluid when man was in his original purity, for he was then constituted of a pure soul in a clean body. But as man gradually polluted his soul, so consequently that corrupted the body, with all its constituents; thus the bile, from a mild corroborating limpid fluid, became acrimonious and viscid. But as the Lord brings good out of evil, so far as it is possible; so, also, by his divine wisdom, this poisonous acrid fluid was made useful to keep in equilibrium, as it were, the nutritive fluid that is the support of the body.

The blood is the life, we are told; and as man has corrupted that blood which once flowed pure in his veins, so also he pollutes the influx of love

and wisdom from the Lord; but as the evil and the good can never assimilate, so the Lord separates *by means unknown to man*, in the regenerate, the evil *from* the good, just as the separation of the bile from the blood is *unperceived by man*. When the nutritive chyle is to be fitted for the nourishment of the body, the fermentative and stimulating qualities of the bile are brought into action; so also when we receive the divine food for our souls, being received into polluted vessels, we corrupt the stream of life, which, if not separated by means of the bile, of the evil and the false, (for there are two biles, one corresponding to evil, the other to the false) which causes anxieties, fermentations, and temptations in the soul, we should forever shut up the recipient vessels of divine truth by profanations, as the vessels of the lacteal veins would be stopped, and cause certain death, if they were to receive the chyle unconcocted by the bile.

The bile is always a constituent part of the human frame, and remains there, except what is gross and exceeds; so the evil and the false will always remain in men and angels, except those evils and falses which are merely corporeal, which cease to exist with the material body; not that evil is a necessary quality for the existence of the good; but as man has brought evil into a kind of being, the Lord, who is infinite love, and wills the happiness of all his creatures, brings out of man's evil as much good to man as it is possible, and thus in this miserable state of fallen nature, man, and even devils, are as happy as the life they have formed can possibly admit; and thus evil not only punishes itself, but is also as it were its own physic, to purge out the vilest and most extraneous parts of itself.

Man being in all temptations in the state of having his evils stirred up and brought forth by the agency of evil spirits, this shows the use *they* are of; for though they desire nothing so much as the destruction of man, yet the Lord, by thus admitting their operations in man, being under the government of his divine providence, turns their evil to man's good, by removing those evils thus seen and known to the circumference; hence we see the *use* that is performed by evil spirits, though *they are vile uses;* and we also see that divine wonder of love, that the Lord's kingdom is a kingdom of uses, yea, even in the hells: for this cannot possibly be otherwise, as the Lord himself is in the most supreme good of use in love and wisdom to all his creatures, and therefore we may truly say with the apostle, "For of him, and through him, and to him, are all things, to whom be glory for ever, Amen."

## ON THE WORKS OF CREATION.

Nothing expands the rational faculty more than a proper reflection upon the works of creation, and when that reflection flows from a right principle, the more it is expanded, the more it is a fit recipient for the divine influx of good and truth.

We were led into this idea, from the consideration of that truth that "no two persons or things are alike:" the consequent thought was, how infinite the variety of creation manifested, and manifesting, which if we consider the different variety of existences al-

ready manifested in the same genera of creation, with respect to the species, I think it will appear to a demonstration.

But let us consider the wonders of creation in two or three only of the most *general universals*, in a comparative point of view. The elephant, with all the various recipient forms of life in gradation down to the animalcula that by thousands may be covered with a grain of sand, and consider some only of the constituent parts in each degree of this gradation, such as the heart, the lungs, the pulsations and motions of the fluids, not only in the elephant, but the same pulsations exist in those animalcules; and of what an amazing subtilty must their fluids be, to flow through the vessels of their very minute bodies, which bodies, when laid by thousands in a heap, that heap almost eludes the ken of the keenest eye; when we *reflect* upon this part of creation, with all their various genera and species, (for the most profound research is but a reflection, when we consider the extent of the subject) how must we exclaim in the most profound adoration, with the Psalmist, "In wisdom thou hast made them all; the earth is full of thy riches!"

Again, if we consider the watery tribe, with all the different genera and species of intermediate fish, from the little nautilus, that spreads his membrane sail to waft him over the surgy deep, to the huge whale, that sports his many-fathomed length upon the flood, and spouts almost whole rivers in the air.

Look at the winged proof of infinite wisdom, from the ostrich and albatross down to the beautiful humming-bird, whose diminutive size (some not much exceeds a bee) and beautiful tints entitle him to grace the ear of a South American lady, as a pendant.

And may we not draw an argument for continual creation from the worldly-learned themselves, in spite of all their self-intelligence, who continually are starting up some non-descript, of insect, fish, or bird, or beast?

The powers of music how great, how inexhaustible the different modes that compose the harmony of sound, and all that inexhaustible fund arising from the variously disposing of *seven* notes only, which seven notes have been played upon by the most able composers for ages past, and yet every age brings forth fresh harmony, and a new cadence in the science; and if there is this variety of beauty in the ultimates of this one science, what divine beauty will be continually brought forth by the infinitely skilful Musician, who is unremittingly composing all things by divine order, to the harmony of love.

The dog-star, Sirius, is allowed to be the nearest of the fixed stars, and it is generally supposed to be about two millions of millions of miles from this earth; and yet I can convey my thoughts not only to Sirius, but as far beyond, and that in the twinkling of an eye, with only one single ray of thought! And if this amazing power of only a small particle of a recipient form in creation is so great, what must be the infinite display of divine wisdom itself, who thus pervades, shines through, and is the life of all? And what must be the infinite treasure yet unmanifested? For who will dare to say, that infinite wisdom exhausted all its treasures at that ideal period which is called creation? Far be the blasphemous thought from every serious mind; no, he is ever one infinite outflowing fountain of love and wisdom in all infinite variety, in all his infinite emanations, in all forms, past, present, and to come, continually bringing forth new wonders of his all-creating power.

When we consider the above few hints, with their causes in the *spiritual* world, and the causes of those causes, up to the great first Cause, how is it possible we can say any more, but must drop the pen in silent adoration! N. J. J.

## ON THE ORIGIN AND FALL OF ANGELS.

That there were no angels or devils before the creation mentioned in the first of Genesis, is evident; because it is there said, "In the beginning God created the heaven and the earth," Gen. i. 1. Hence if that was the beginning of creation, all that which existed before it must be uncreated and without beginning; consequently this must be the history of the creation of angels, of which heaven consisteth, as well as of men on earth; for by the heaven there spoken of is meant the angelic heaven as well as the starry heaven, since we apprehend the WORD of God to be divine, spiritual and natural truths, and in every word treats of the Lord, the heavens and the earth, as it is said again, chap. ii. 4. "These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens." The Lord saith, The Kingdom of God is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear; but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come, Mark iv. 26, 27, 28, 29. By this comparison or

likeness of the kingdom of God, given by our Lord, it may be seen that his kingdom is an harvest from the earth, and that it holds good with regard to angels in the beginning as well as since; for his kingdom and order are unchangeable. By the kingdom of God in the above parable, is meant heaven and the church on earth; by the man who sowed the seed is meant the Lord; by the seed is meant the WORD as to truth and good; by the ground is meant man who receiveth the WORD; by sleeping and rising night and day, springing and growing, are meant states of the understanding as to the reception of falses, and afterwards of truths to the new birth; by the earth bringing forth fruit of herself, first the blade, then the ear, after that the full corn in the ear, are meant states of the will as to reception of *spiritual* good or love from the Lord by the WORD: and by the fruit brought forth, and the sickle put in, because the harvest is come, is meant that the regenerate man is prepared for and removed to heaven. That these things are signified by this passage, may be seen by the confirmation added to the opening of similar passages in the *Arcana Cœlestia*.

It is generally believed that man was made perfect in an instant in the beginning, and that this was also the case with angels; but can there be produced a single instance in nature, where any thing is brought to its maturity at once? Do not vegetables (unto which the Lord likeneth the kingdom of God) grow from seed to a root, a stem, branches, leaves, blossom, and fruit? Do not animals also grow by degrees to maturity, as well as men? How just, therefore, it is to suppose, since every thing in nature grows by degrees to maturity, from a state of weakness to a state of strength and fruitfulness, that man was at first, by degrees, prepared for heaven, or his angelic state, which is his final state of fruitfulness, and that thus the heavens were at first furnished with inhabitants, since the holy WORD, when rightly understood, and every thing in nature, prove it to be so! Hence it may appear, in the eye of unbiassed reason, that angels were not made such, except by the medium of this world; nor was man brought but by degrees to a state of intelligence and wisdom in this world, as preparative to an eternity of happiness in the world to come.

By the fall of angels is meant, that the men of the early ages of the world, who were in a peculiar state of receiving goodness and truth from the Lord, like the angels, left this *spiritual* state of mind, and became earthly-minded; for by angels, in scripture, are meant *spiritual* persons and things, as appears from what the Son of Man saith in Rev. ii. 3. to the angels of the seven churches;

that is, he spake to those in the churches, who were in the knowledge and affection of *spiritual* things, and had ears to hear what the *spirit* saith unto the churches. But that the angels of heaven can never fall so as to become infernal, may appear from hence, because they have resisted evil, and the inclination thereto, (having been once men on earth) and embraced *spiritual* good, and are preserved and renewed by the Lord every moment in the love of himself and each other, inasmuch as this is the very end for which he made them, and therefore he can no more cease to preserve them, than he can cease to exist and be infinite in goodness; nor can they cease to love the Lord, since there can be no greater torment than for them to depart from that good which they have confirmed themselves in the choice of: besides, had it been possible for the angels of Heaven to have fallen, and become infernal spirits, it doth not appear how they would ever have retained their integrity and innocence, but must have been all of them ever liable to fall, which is very far from being the case. The reason why angels in scripture signify *spiritual* persons and things, and the fall of angels that men turned from the love of Heavenly to the love of earthly things, is, because that men were designed by the Creator to become angels in another life, as the end of their being. It is said of David, that he had the wisdom of an angel of God, 2 Sam. xiv. 20. The angel said to John, I am thy fellow servant, and of thy brethren the prophets, Rev. xxii. 9. It was said of Peter, that the young woman had heard his angel, Acts xii. 15. Hence they understood that man's soul or spirit hereafter becometh an angel. The Lord saith concerning little children, That in Heaven their angels do always behold the face of the Father, Matt. xvii. 10. That is, the spirits or interiors of infants are preserved in innocence and a degree of good by the Lord, through the medium of angels, to prepare them for his kingdom, if evil examples and inclinations in outward life did not choke and destroy those remains in many, whereby the divine order is perverted; otherwise it may be seen, that all are designed for Heaven by our good and great Creator, since he saith, It is not the will of your Father that one of these little ones should perish, Matt. xviii. 14. Sometimes angels are called men in the WORD, as in Gen. xviii. 2. 22. and xix. 5. 8. and other places. The same light which sheweth us that man was not at once made angelical, sheweth us also that he did not by one act fall from the love of God, wherein his perfection and paradise consisted; but by degrees, in successive generations, as the day declines after noon to evening and night,

or as the year declines after midsummer to autumn and winter; or as the life of man in this world declines after maturity to old age and death; so did man, by progressive steps, turn from God and Heaven to himself and the world, and this is indeed the fall of man and angels at the same time, and the origin of evil, of death, of hell and infernal spirits, called in scripture the devil.

It is said, that in Adam all die, and that by one man's disobedience, sin entered the world, and death the wages of sin, Rom. v. 12. 1 Cor. xv. 22.; but by Adam here and the one man is to be understood the corporeal or earthly heart of man; for all who are led thereby are dead to God and spiritual things, and it was the irregular love of this part which brought sin and death into the world, and maketh mankind subject to future misery in the world to come.

M. K.

## LETTER TO BALAAM,

### WHO REQUESTS AN EXPLANATION OF DEUT. XXIII. 1, 2, 3.

If, indeed, your origin is from the *east*, and that, as you boast, (Numbers xxiv. ch. 15 v.) you are "*the man whose eyes are open*," you cannot but perceive, that whatsoever was recorded of old, in the sacred pages, either respecting the Israelites or the Moabites, was "*written for our instruction*."

The Jewish Church was, in reality, but the mere *representative* of a subsequent and a more glorious Church, the *first* period of which took place at our LORD's first advent, and the *second* period at his *second* advent, which latter advent, we have reason to believe, has already taken place; not by any *personal* coming of Jesus Christ, but by the opening and revelation of the *interior* or *spiritual* sense of the sacred pages, in which the LORD has his more immediate residence. From the opening and revelation of this *interior* sense of the WORD, the illuminated and pious believer in revealed religion will, henceforth, be enabled to discover, that every ceremony, rite and ordinance, established in the Jewish Church, was *representative* of some essential of GOD's *future* Church, as to doctrine or to life, to discipline or to worship. (See Collos. ii. ch. 17 v. and Heb. x. ch. 1 v.) That the Jews of old, and indeed many former Christians, never had a perception of the sublime and heavenly instruction in righteousness, which was involved in those mystical rites and precepts, is certain; for, as Paul observes, the vail on the face of Moses (or *literal* sense of the WORD) was not yet taken away. By a knowledge of the long lost doctrine of

*correspondencies*, however, this *vail* is now removed, whereby the "*crooked ways of the* LORD" are made straight; and the seventh seal of the book of life is opened.

In the sacred pages, there is a great deal said respecting *marriages*, and also, respecting *fornication* and *adultery*; and the man who cannot therein perceive, that more is meant than mere *natural* connections, has not yet had his *spiritual* eyes open. Yes, these *terms* in the holy scriptures, must certainly refer to *spiritual* things or principles, even the holy union between the LORD and his Church, and in a lower sense, between the two constituent principles of human nature, (to wit) the *will*, and the *understanding*, (whereby regeneration alone can be effected) or, on the other hand, the impure or *adulterous* union of the essential and holy truths of the sacred pages, with the evil affections of the unregenerate man. Hence we so often read of the *Israelites* (who represented the holy truths of the WORD) committing *fornication* with their *idols*; for who cannot see, that it was impossible for them to commit *fornication* or *adultery* with mere *natural* idols?

Thus it is said (2 Chron. xxi ch. and 11 v.) that Jehoram "*made high places in the mountains of Judah; and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto,*" namely, to commit idolatry—and hence the mournful exclamation of Isaiah, (i ch. 21 v.) "*how is the faithful city* (or church, which it represented) *become a harlot*"! So also *Babylon*, or the adulterated Christian Church, mentioned in the Revelation, (and which, I doubt not, has already obtained for ages past) is said to have made "*all nations drunk with the wine of her fornication,*" &c. (Rev. xiv ch. 8 v. xvii. ch. 2.)

Again, on the other hand, whenever allusion is made to the holy union of Christ and his Church, or of the principles of *truth* in man's understanding with the holy affections of divine *love* in the will, then, in the room of adultery and fornication, we read of *marriage* and *espousals*. Thus Paul, (2 Corinth. xi ch. 2 v.) speaking to the believing Corinthians, says, "*I have espoused you to one husband, that I may present you as a chaste virgin unto Christ.*" Moreover, such persons, in virtue of this mystical and holy marriage, are *fruitful* also, in every good word and work. And therefore Isaiah (liv. ch. and 1 v.) speaking of the prolific state of the church of the Gentiles, in consequence of their *spiritual* marriage, or union with Christ, cries out "*Sing, O! barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than those of the married wife, saith the* LORD."

Under this just and *spiritual* view of the true nature of those *marriages*, and also of the *adulteries*, so often alluded to in the sacred and mysterious pages of Divine Revelation, let us approach this singular and delicate passage recorded in the xxiii. ch. Deut. 1 and 2 v. and we cannot fail of receiving a lesson of deep importance and heavenly instruction.

And here we may remark, that no liberal or enlightened Christian, can possibly rest in the mere *literal* sense of these two verses, without betraying his very limited ideas of the divine *goodness*, or even of justice, in believing that the child shall thus bear the iniquities of the parents, and be excluded from any holy rite or church privilege, here on earth; much less be excluded from Heaven hereafter, in consequence of the natural lasciviousness or fornication of its parents, or, in consequence of any natural or accidental infirmity or impotency, that he may unhappily labor under. If such restrictions were put in force by a less enlightened people, they ought not, by *Christians*, who are told by an apostle, and even by Jesus Christ himself, that *the letter killeth*; and that the words of the LORD, when rightly understood, are *spirit and life*.

1. "A man who is an Eunuch shall not enter into the Congregation of the LORD.

2. "A Bastard shall not enter into the Congregation of the LORD, even to his tenth generation"—And again,

3. An Ammonite or a Moabite shall not enter into the Congregation of the LORD, even to their tenth generation.

These words, as understood by the angels above, and also by every enlightened man of the LORD's New Church on earth, is somewhat thus:

1. A man whose *spiritual* conjugal principles are so deeply and unhappily injured, by a long and wilful course of sin, so that his *will* is altogether sunk in *evil*, and his understanding in *errors*, and thereby incapable of effecting any *spiritual* prolification, or an holy offspring of religious principles or actions; is thereby utterly unfit and incapable of entering in, either to the real privileges of GOD's people here, or, into GOD's eternal kingdom hereafter.

2. A (Bastard, or) man not legitimately "*begotten again unto a lively hope*," through the reception of *faith* into his understanding, and at the same time of *love* into his will, but being merely in *faith alone*, destitute of its conjugal partner *love*, is, during his remaining in that state, or until a full and holy conjunction of these prin-

ciples is effected, (to which the number ten, or ten generations, correspond) equally incapable of those holy felicities, which GOD's true and legitimate children are entitled to, and actually enjoy—And

3. Thus no Ammonite or Moabite, or those who are, *spiritually* speaking, of mere incestuous origin, (as these nations were the offspring of *natural* incestuous intercourse, between Lot and his two daughters) can, during their continuance in such state of *spiritual* incest, ever enter into the holy joys, or kingdom of the LORD.

Now, *spiritual* incest, I presume, is an unholy union between the truths of the WORD, after their reception into the understanding, with man's own hereditary and evil lusts and affections; from which we are here cautioned to abstain and beware, under the awful infelicity of being excluded forever from the true Church and Kingdom of GOD.

On this singular and delicate subject, I could enlarge, if time and room permitted, and adduce such a number of plain and powerful proofs of the propriety of thus elucidating the passage, as should be sufficient to commend their force, with conviction, to every unprejudiced and enlightened Christian: but I must conclude, hoping that the few remarks made, will open the eyes of Balaam yet more and more, to the *internal* beauties of the holy scriptures, and cause him again to cry out, respecting the LORD's future, or New Church, called the *New Jerusalem*, (whose views of God's word are thus rational, and at the same time *spiritual*)—"*How goodly are thy tents, O! Jacob, and thy tabernacles, O! Israel.*" May Balaam soon rest under them, is the prayer of

J. H.

*From the Port Folio.*

## ANECDOTES OF AMERICAN PAINTERS.

Of the artists who now flourish in England, those who profess painting may be said to be among the most numerous; and it must be a fact extremely grateful to every lover of his country, that some of them, and those the most distinguished, are Americans. The names of WEST, TRUMBULL, and COPELY, need only be mentioned in proof of my assertion.

While the lovers of the fine arts in various countries, have admired the works of these great men, there are numbers here who are yet to be informed that they are their countrymen. VANDER-

LYNE, another of our master painters, is at Paris. As these names should be the pride of every American, it ought also to be recollected that others of almost, if not quite equal merit, are still with us. STUART's fame has been universally disseminated. The elegant, the lamented MAIBORNE is no more. Others of great merit are still, I regret to say, too little known, who, while they excite the admiration and respect of their friends, are equally worthy of public patronage.

These names it is the intention of the present work to bring into more general notice, after which a review will be taken of those more eminent. It is to be presumed that such a work will be peculiarly interesting to all, who admire genius and delight to patronize it; and to the common reader, as it will make him more conversant with the merit of native artists, who while toiling in obscurity, and almost overcome by insurmountable difficulties, have too much pride to call their countrymen ungrateful.

In pursuance of the design above intimated, we commence with a narrative of one whose name is known only to a few, whose merit has been acknowledged by artists and connoisseurs, and whose works have excited the admiration of all who know them.

## HOVEY.

Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.—GRAY.

It is but too true that the spark of genius oft bursts forth in obscurity, glows with vivid lustre for a while, then languishes and dies, unless nourished by the breath of patronage. The rich and great, whom it becomes to encourage every thing excellent, should therefore make it their pride, to seek out and patronize native genius.

The subject of the present memoir first shone forth in retirement; patronage brought him into notice, and the discontinuance of it, obliged him to return to his original situation. Thus the genius, which if properly cultivated, might have astonished the world, and added to our national fame, must now dwindle to insignificance, or be content with the praise of the vulgar, and the gaze of the rustic.

OTIS HOVEY, we believe, was born in Massachusetts about the year 1788, whence his father removed soon after to Oxford, in the western part of the state of New-York. Hovey early evinced sur-

prising talents for his favorite pursuit, and was frequently engaged in sketching various subjects with coal and chalk. These sketches, in a style coarse as the materials with which they were executed, excited the attention and wonder of the neighbors, who were struck with their force of expression, and correct delineation of nature. An amazing instance of his early genius is thus related: A sleigh and horses had been left carelessly in the road; at some alarm the horses started off at full speed, and passed the window of the room in which Hovey was sitting. This was a fine subject for him: he made a rapid sketch of it, so true to nature, that every person who saw it was amazed, acknowledging it not merely as a fine sketch, but as a representation of the sleigh and horses of the individual to whom they belonged.

In pursuits like these, was spent the early part of his life, and such were the indications of his uncommon genius. Thus employed, he was discovered by a gentleman of the city of New-York. This gentleman, astonished by the wonderful proofs of talents exhibited by Hovey, both from his regard for the family, and his love for the fine arts, was desirous of assisting him. Thinking that in a city like New-York it would not be difficult to obtain a sufficient degree of patronage for such a youth, he invited him to come there, offering at the same time every necessary aid from his own purse.

With such encouragement, and such a patron, Hovey did not hesitate to accept the invitation, and accordingly came to the city about the year 1805, being then 16 or 17 years of age. His story was told, his patron introduced him to some of his friends, and during his stay afforded him a liberal support. After some exhibition of his talents, this gentleman endeavored among the polite, the wealthy, and the learned, to raise a subscription sufficient to enable him to have the benefit of a few years instruction in Europe. To the shame of the city be it said, after frequent and unwearied applications, he was obliged to give up the project, it being an expense too great for one or two individuals, unless of large fortunes.

While this plan was in agitation, the pleasures and dissipation of the city began to take strong hold upon the disposition of Hovey. Emerging from the western wilds, untutored in the ways of the world, almost equally ignorant of books, no place could be more dangerous to a young man of genius, than a city like New-York. At such an age the passions are strongest, and the voice of Reason is hushed by the almost irresistible allurements of Plea-

sure. His patron early saw the danger to which his young protegé was exposed, and repeatedly remonstrated against his conduct; these remonstrances it is to be feared were little attended to. The consequence was, that although this gentleman would willingly have continued to assist young Hovey, and to retain him in the city, yet finding that his disposition had taken a new turn, and knowing that great talents, unless cultivated, were dangerous to their possessor, in a populous city, he thought it most advisable for him to return home.

This could by no means have been agreeable to Hovey. He had now imbibed a relish for a city life, he had tasted of the banquet of dissipation, and sipped of the bowl of pleasure: it was sweet and agreeable, he had not yet learned that there were bitter dregs at bottom, and could not therefore quit these joys, but with the keenest regret. There was, however, no alternative: his conduct would not justify his patron in keeping him longer in a place where so many temptations are daily offered to the youthful and unwary. Hovey was therefore obliged to leave the enchantments of the city for the dull realities of the woods.

Previous however to his departure from New-York, where he remained in the whole but a few months, he executed those few paintings, which entitle him to the character of an artist. The last of these will bear the test of correct criticism, and will not shrink from a comparison with any work painted under similar circumstances. It has frequently been called "wonderfully fine" by men of the first taste and most correct judgment in the art of painting. These pictures are in oil, and when it is considered how few they are in number, and that the only instruction he received towards their completion, was in the mixture of colors, it must excite our astonishment that in so short a time, and with so few advantages, he has painted so well. All these pictures, five or six in number, are in the possession of the gentleman already mentioned. The first is only remarkable as a first attempt, and as such evinces genius. In the others he made a progressive improvement. His last and best painting is from an original brought from Europe. The subject is a Spanish shepherd or goatherd at his devotions: an aged figure, with his hands in a supplicating posture, a fleece thrown carelessly over his shoulders, and his scrip suspended. The execution is really exquisite, the coloring fine; perhaps the greatest painter would not have disdained to have been thought the author of this piece. It is sufficient to say, that Hovey's copy is little in-

ferior to the original, and when placed together, a difference can scarcely be perceived, so that connoisseurs often mistake the one for the other.

Little is known of Hovey since his return home; the last account stated that he still continued painting, and occasionally took the portraits of his neighbors, probably earning by this means a precarious subsistence. Literary history is full of the names of those whose lives were spent in want, who ended them in wretchedness, yet whose works, while they are the delight of posterity, serve also as a reproach to the age in which they lived. While we hope that this stigma may not be affixed to the American character, it is too much to be feared that Hovey is doomed to add another name to the list of unfortunate genius and neglected merit.

BAYARD.

## VICAR OF WAKEFIELD.

It may seem like literary heresy, to call in question the excellence of such a popular and interesting work, as the Vicar of Wakefield. Yet it has always appeared to me liable to very strong objections, which militate against the judgment of the writer. That it has many uncommonly brilliant passages, elegant descriptions, and just and appropriate sentiments, is beyond a doubt. And what is of infinitely more importance, it is equally true, that the moral is excellent. But can the warmest admirer of Goldsmith deny that the character of Burchell is injudiciously drawn? that his conduct is radically wrong in one most important point, and in utter discordance with the beneficence ascribed to him? He sees a family, with whom he contemplates an alliance, beset by villany of the most flagrant kind, and tamely looks on, when, by raising his little finger in their defence, he could have saved them from destruction, and crushed their oppressor to the earth. The letter which he writes to put them on their guard, is so studiedly ambiguous, that it did not require the arrant delusion under which the ill-fated family labored, to interpret its contents entirely to the prejudice of the writer. Indeed this is by far the most obvious construction that any indifferent person would put upon it. And when taxed with baseness, and perfidy of the vilest kind, he does not condescend to exculpate himself, but allows them to consider his guilt as tacitly admitted. He then departs, loaded with their detestation; and leaves the helpless and interesting victims to fall into the toils so artfully spread out to ensnare them. This is a radical error, and proves Goldsmith to have been extremely injudicious in the management of the plot of his tale. *Port Folio.*

## AN ODE,

BY CUNNINGHAM.

O'er moorlands and mountains, rude, barren and bare,
I wilder'd and weary did roam,
A gentle young shepherdess saw my despair,
And led me o'er lawns to her home.

Yellow sheaves from rich Ceres, her cottage had crown'd,
Green rushes were strew'd on her floor,
Her casement sweet woodbines crept wantonly round,
And deck'd the sod seats at her door.

We sat ourselves down to a cooling repast,
Fresh fruits!—and she cull'd me the best:
Whilst thrown from my guard, by some glances she cast,
Love slily stole into my breast.

I told my soft wishes: she sweetly replied,
(Ye Virgins, her voice was divine!)
I've rich ones rejected, and great ones denied;
Yet take me, fond shepherd, I'm thine.

Her air was so modest, her aspect so meek,
So simple, yet sweet were her charms,
I kiss'd the ripe roses that glowed on her cheek,
And lock'd the loved maid in my arms.

Now jocund, together we tend a few sheep;
And if, on the banks by the stream,
Reclined on her bosom, I sink into sleep,
Her image still softens my dream.

Together we range o'er the slow-rising hills,
Delighted with pastoral views;
Or rest on the rock, whence the streamlet distils,
And mark out new themes for my muse.

To pomp or proud titles she ne'er did aspire;
The damsel's of humble descent!
The cottager, Peace, is well known for her sire,
And the shepherds have named her CONTENT.

## SWEET IS THE BREATH OF MORN.

The additional satisfaction, from the taste of pleasures in the society of one we love, is admirably described by Milton, who represents Eve, though in Paradise itself, no further pleased with the beautiful objects around her, than as she sees them in company with Adam, in that passage so inexpressibly charming:

"With thee conversing, I forget all time;
All seasons, and their change; all please alike.
Sweet is the breath of morn, her rising sweet
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glistering with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; the silent night,
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train.
But neither breath of morn when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistering with dew; nor fragrance after showers;
Nor grateful evening mild; nor silent night,
With this her solemn bird, nor walk by moon,
Or glittering star-light, without thee is sweet."

The variety of images in this passage is infinitely pleasing; and the recapitulation of each particular image, with a little varying of the expression, makes one of the finest turns of words that we have ever seen. A part of this beautiful extract, begining at the words "Sweet is the breath of morn," is the subject of the following music.

## THE HARBOR OF HAPPINESS.

Embark'd on the ocean of life,
I steered for the haven of bliss;
But thro' PASSION's tempestuous strife,
My reckoning was ever A-MISS.

For PLEASURE's enchanted domain
Allured me from INNOCENCE's track;
But her commerce, attended with pain,
Soon hove all my top-sails aback.

On the waves of adversity tost,
And plunged in the whirlpool of care,
The rudder of fortitude lost,
I struck on the rocks of despair.

But afloat and refitted once more,
With the chart of experience to guide,
HOPE points to the much-desired shore,
While her breath bids the tempest subside.

No breakers nor quicksands I fear,
While HONOR stands firm at the helm;
By the compass of reason I'll steer
To JOY's paradisical realm.

Stern VIRTUE the port may *blockade*,
Yet HYMEN will sanction my right,
And his torch CUPID's *pharos*, shall aid
To moor in the stream of delight.

Then, then may the genius of love,
An eternal *embargo* declare,
I'll never *evade* it, by JOVE,
Nor *barter* in *contraband ware*.

SELIM.

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When the arm of a tender wife pillows the head of a faithful husband, when she wipes from his brow the dew of dissolving nature, when eye meets eye, and in mute eloquence announces the throbbing of an agonizing heart; then it is the victor of the world surrounds us with a scene that humanity wants fortitude to sustain.

## THE MEETING.

I saw them meet—the pangs of absence o'er,
And MEMORY holds a picture of the place,
'Twas at the threshold of her cottage door,
ELIZA met her husband's warm embrace.

How animated shone her eager eye,
Where joy's delicious tear suspended hung!
Her bosom heav'd—but pleasure rais'd the sigh,
Her voice was mute—but bliss had seal'd her tongue.

Press'd in his arms, the chaste connubial kiss,
Her nectared lips by turns receiv'd and gave;
Then, as ashamed of the excessive bliss,
Her love-dyed blush she bids his bosom save.

But recollection whispered yet a joy
'Twas hers to give, and from the trance she starts,
Puts in his arm their little infant boy,
Love's precious pledge that closer binds their hearts.

While round their sire the older prattlers cling,
Beg for a kiss, their little tales recite,
Each emulous some trifling boon to bring,
And share their parents' unalloyed delight.

Forgotten now is separation's smart,
Or but remembered as the zest of joy,
Her smiles are sunshine to his gladdened heart,
And love-created fears no more annoy.

So, wrapp'd in night, the lonely pilgrim views
AURORA, blushing, throws her veil aside,
And, fill'd with joy, his lighted path pursues,
Whence erst bewildered he had wander'd wide.

And is it joy that fills *my* eyes! I cried—
Ah, no!—regret, that such was not my lot,
But yet to envy 'twas so near allied,
I blush'd—and sighing left the happy spot.

JUVENIS.

## NAMES.

I have been often struck with the absurdity displayed by many parents in christening their children. However extravagant the idea may seem, it really appears as if they were unacquainted with, or did not consider what is the object of names, and that they are intended to distinguish one human being from another. This object is greatly neglected when Christian names of any particular kind are generally bestowed on persons of the same surname. When the surname is a very common one, as Taylor, Smith, Thompson, Johnson, &c. a very common christian name, John, James, or Thomas, ought to be carefully avoided, as productive of inconvenience.

I have now before me the Philadelphia Directories, for 1796, 1798, and 1809, and the London Directory for 1799; in the first there are no less than seventeen John Smiths, nine Thomas Smiths, and ten John Thompsons. In the second, there are likewise seventeen John Smiths, seven Thomas Smiths, and eight John Thompsons. In the Directory for this year, there are twenty-six John Smiths, eight Samuel Smiths, eighteen William Smiths, eight Thomas Smiths, and ten John Thompsons. In the London Directory for 1799, there are fifty William Smiths, fifty-six Thomas Smiths, and no less than seventy John Smiths, exclusive of twenty-five J. Smiths, whom I pass over, as uncertain whether the abbreviated name is John, James, or Joseph. It is easy to conceive what numerous errors and disadvantages must arise from the confusion of these names; how many letters must go to persons for whom they were not intended; how many family secrets must in consequence be revealed; how many mistakes must take place respecting notes and debts; and how extremely difficult it must be to guard against these mistakes.

In some parts of New-England, where the paternal Christian name is perpetuated in the oldest son, and in the grandson, there is a mode of distinction, which I have never observed elsewere. Instead of annexing senior and junior, as we do, they add 2d, to the son's name; and, when the grandson is grown up, they add to his name 3d. I have seen in a Connecticut paper, Jethro Allen, Jethro Allen 2d, and Jethro Allen 3d. This is a troublesome appendage, and arises from the absurd prejudice that so generally prevails with fathers to dignify their oldest sons with their own Christian names.

In certain parts of Maryland, there is a mode of distinction, peculiar, I believe, to that state. Where there are two persons of

the same name, of different parents, they annex the paternal Christian name to the name of the son. Thus, William Hanson, of William, and William Hanson, of Frederic, mean, on supplying the ellipsis, William Hanson, son of William Hanson; and William Hanson, son of Frederic Hanson.

In the choice of Christian names there is a great diversity of tastes. Many persons, particularly in New-England, prefer the Old Testament names, which are now less fashionable than they were formerly. These have Asas, Abrahams, Jonathans, Jonadabs, Jehoshaphats, Solomons, Elijahs, Deborahs, Sarahs, and Ruths. Novel-reading ladies deal largely in a totally different class of names, of a romantic cast. They flourish away with Clelias, Cecilias, Henriettas, Wilhelminas, &c. Goldsmith had such ladies in view, when he so formally introduced to notice among his dramatis personæ, the all-accomplished and incomparable, Lady Carolina Wilhelmina Amelia Skeggs. Persons of plain common sense, choose among a large class of names, which fall not within the two above described, and are perhaps preferable to either. This class embraces the Georges, the Frederics, the Edwards, the Henrys, the Peters, the Charleses, the Williams, the Roberts, the Marias, the Elias, the Ellens, &c. &c.

Sometime since, there were two persons in New-York, of the name of John Glover. Their letters were frequently and vexatiously delivered at cross purposes. They had an interview, to agree upon some distinction, to put an end to the inconvenience. They judged it eligible to insert a letter between the christian and surname. But, strange to tell, they chose the two letters least adapted for their purpose, of any in the alphabet. One wrote his name John G. Glover, and the other John J. Glover. The distinction on paper, it is true, is strongly enough marked.

In Philadelphia, we had a case sometime since not very dissimilar. There were two persons of the name of John Jones, who were as much harassed by mistakes of letters, &c. as the Messrs. Glover. They adopted the distinction of John Jones M. and John M. Jones. *Port Folio.*

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Doctor Johnson's concluding sentence of the life of Savage is imitated from Addison. Addison says, "Nothing can atone for the want of modesty and innocence; without which, beauty is ungraceful and quality contemptible."

END OF VOL. I.

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